The CHRISTIAN CENTURY

A Journal of Religion

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Sculpture of the Soul

By Toyohiko Kagawa

Can American and German Christians Understand Each Other?

By H. Richard Niebuhr

Keep the Episcopal Church In!

An Editorial

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The CHRISTIAN CENTURY

July 23, 1930

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The Office Notebook

Why is it that books and articles by the Niebuhrs are so hard to title? Is it because there is so much meat in them that no short, snappy phrase can do them justice? At any rate, the attempt to find a good journalistic title for the article by H. Richard Niebuhr in this issue had to be given up, and the long title to be seen in the adjoining table of contents has been used. Its only merit, from the editorial standpoint, is that it tells what the article is about.

Another appeal has come from India, this time from Mr. T. L. Antony, teacher in a Christian school in Irinjalakuda, C. S., South India. Mr. Antony needs second-hand magazines, soiled books, pictures, and other material of that sort for use in rural schools.

Immediately after The Christian Century had told what a fine presidential candidate Governor Roosevelt would make, along came the evening paper with a picture of Mrs. Roosevelt posing, with four other women, to endorse something or other. And that ruins our enthusiasm for *that* ticket.

The prose poem by Kagawa which appears this week is the introduction to his new book on religious education. It bears the same title as the book. Can you think of any finer title for a discussion of religious education—"Sculpture of the Soul"?

The New Republic pays tribute to the memory of its founder, Herbert Croly, in a supplement issued on July 16. Herbert Croly is entitled to more praise than he will ever get, for he was largely responsible, with Mr. and Mrs. Straight, for stepping in at the moment of world upheaval, in November, 1914, to produce a type of responsible weekly journalism that would rectify the damage being done to American thinking by an increasingly irresponsible and inane daily journalism. But Mr. Croly was, in his own person, a gray and shadowy figure. The journalist is usually, when not writing, the most incorrigible chatterer on earth. We spent a week in company with Herbert Croly once, and doubt whether he spoke two times a day during that period. Not, seeing that the party was largely made up of parsons and writers, that he had much chance! But there was depth to the man, and richness. The articles in the New Republic make that plain.

Contributors to This Issue

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

THE contrast between the cultural standards of radio in England and in this country is constantly growing more painful. The British Broadcasting corporation, although it labors under what Americans would consider the disadvantage of government control, is showing an extraordinary power of experimentation and a great wealth of ideas. Rather than losing initiative because of its official connections, it is showing far greater venturesomeness than the "independent" stations in this country. For example, the B. B. C. will devote Sunday afternoons, beginning next fall, to a series of talks on "Science and Religion." The speakers will be drawn from many different camps. Mr. Julian Huxley is to introduce the series, and among those who will follow him will be Eddington, Streeter and Bertrand Russell. Doubtless there will be objection in certain quarters, but there could be nothing better for religion—and for broadcasting—than full and free discussion of vital issues in such a fashion as to be available to any man who wants to listen.

Religious Broadcasting That Means Something

Keeping Track of the Reformed Movies

THE HOUSTON CHRONICLE, one of the important papers of the southwest, devotes its editorial column for July 11 to a description of Warner brothers' announcement of forthcoming movie attractions. "In Variety," it says, "Warners proudly present to their exhibitor friends 'The Sex-Appeal Sextette.' No. 1 is a lovely little opus titled 'A Soldier's Plaything,' written by Vina Delmar, who is responsible for 'Kept Woman' and 'Bad Girl' and other literary masterpieces so dear to the reader of Liberty magazine. No. 2 is called 'The Matrimonial Bed.' According to the advertising, 'He couldn't remember in which boudoir he belonged.' A sleepwalker, evidently! No. 3 is labeled 'A Husband's Privileges,' all about a 'modern Casanova,' or gutter sheik, if we must be crudely realistic. No. 4 is 'Ex-Mistress,' to be produced under the title of 'Just an Hour of Love.'" And so on. Which reminds us that we haven't checked up recently on the reformed movie advertising. So we dig out last Sunday's paper to see what effect the new Hays commandments are having. Let's see. Well, it might be worse. Will Rogers and John McCormack and Admiral Byrd this week, and you can't hang much of a sex appeal on them. But here's: "Sweetie becomes the Bernhardt of the screen! Dimpled dynamite . . . professional good-time girl. . . . She 'took' suckers, sinners and saints until one made her *beg* for love." And here's: "Surprising adventure of a beautiful sales-girl who preferred sin in silks to love without luxury." Another: "She defied convention—took love where she found it!" Another: "An untamed tropic siren! She loved wildly, hated fiercely!" And plenty more of the same. How's the movie reform getting along in *your* town?

Prohibition and Prison Overcrowding

PRISON overcrowding is producing a human problem of tragic proportions in many parts of the United States. The whole trouble, so a large part of the press assures the public, is to be laid at the door of prohibition. It is the bootleggers who are jamming prison cells, and making prison conditions so intolerable that prisoners revolt. How true is this? A reading of the official figures in the Congressional Record for June 6, pages 10626-10630, shows that it is not true at all. Of the 116,670 prisoners in state prisons on January 1, 1930, it is shown that only 4,037, or 3½ per cent, were violators of prohibition laws. And of the 11,270 prisoners in federal penitentiaries, only 7,158, or 5½ per cent, were there on dry charges. The rapid increase in the number of federal prisoners has not been caused by prohibition cases, as the unemotional statistics show, but by the growth in the number of convictions for theft, burglary, larceny, forgery, assault and hold-ups. There

are actually seven states without a single prohibition violator in their prisons. Among them are New York, Nevada, Montana and Arizona. New Jersey was holding only one bootlegger on January 1, while Wisconsin had only two and Utah three. Which suggests that there are certain parts of the country in which it must be extraordinarily difficult to break into prison for trifling with the liquor laws. Nine states —California, Illinois, Indiana, Michigan, Missouri, Ohio, Pennsylvania, Texas and Virginia—reported bad prison conditions due to overcrowding, having something more than 10,000 prisoners in excess of the number for which their penitentiaries were planned. But in these nine states the total number of prohibition offenders was only 1,619.

Getting at the Facts Behind The City Crime Situation

SO THE Chicago church federation is to investigate the crime and gang situation in this city? Well, here's luck! But if the investigation is not to fritter out aimlessly there are at least seven main lines of interest which should be followed to the last discoverable fact. First, the alliance between gangdom and politics should be thoroughly sifted. What connections exist between gangsters and the principal political factions? What aldermen have booze and gambling joints operating in their wards? What politicians have interceded with what magistrates for what underworld characters? What lawyers make a specialty of representing gangsters, and what are their political connections? Second, conditions within the newspaper world need searching inquiry. To what extent have the newspapers employed gangsters in their circulation wars? How many such strong-arm men are still connected with newspaper organizations? To what extent are newspaper workers connected with illegal business, such as the running of race track handbooks? What steps are being taken to investigate and reform the abuses already openly charged by the press of other cities? Third, the banks deserve scrutiny. In what banks do gangsters carry accounts? To what extent have the banks financed bootlegging operations? Fourth, in view of the Wieboldt testimony, how prevalent is tax-fixing, and what is its relation to the city's political corruption? Fifth, what about the sales of real estate to city, county and federal governments? Who has sold, and who have been the agents, and what about the profits involved? Sixth, the city's contracting business will bear looking into. How many firms have participated during the last ten years in wrecking or building operations in the loop or in connection with public buildings? What are the political connections of members of those firms? Seventh, what are the facts about racketeering? How far is union labor involved? How much of the anti-racketeering drive of the Employers' association is really an attempt to crush union labor? What persons have been publicly accused of racketeering, and what are their political connections? Not until Chicago's public knows the answers to these questions will it be in a position to deal intelligently with its critical municipal problem.

Religious Restrictions Tightening in China

MUCH has been made of the fact, by certain church papers, that prominent officials of the Chinese government at Nanking are Christians. The significance of this claim may require some examination, however, in view of the clear evidence that this same government is determined to place almost prohibitive restrictions about the teaching and preaching of Christianity. The executive committee of the kuomintang, with headquarters in Shanghai, has recently circulated a telegram to all centers of the party in China, laying down seven regulations for the control of religious bodies. Among these may be noted: "Organizations founded for the purpose of studying religions shall not permit non-adults of Chinese nationality to become members. Those disobeying this order shall be closed immediately." Or again: "The Young Men's Christian associations in the various provinces which are supposed to be founded for the promotion of the four virtues, but are actually engaged in propagating the Christian religion and seducing young people, are evidently organizations of imperialistic cultural invasion and shall therefore be taken over and controlled by Chinese educational organizations." Party headquarters in the city of Nanking has issued a regulation forbidding Christian churches from holding public meetings for the preaching of Christianity. Students proposing to proceed to the United States for postgraduate study have been informed that the government will not grant passports if their course is to include any religious subjects. So the tide of distinctly anti-Christian activity rises. It may be impossible for the Chinese nationalist government, because of its precarious authority, to put such regulations into full effect at present. Their public promulgation, however, should serve as full notice of what the kuomintang is thinking about religion, and what it will do once it gets the power.

A Social Disease the Police Cannot Cure

CONVINCED as we are that the Russian experiment does not point to the path by which we can escape from the difficulties that beset our present political and financial situation, we are still unable to take the threat of soviet propaganda in America as seriously as do, for example, the venerable Mr. Elihu Root and some others who cannot, like him, plead extreme age as an excuse for their timidity. In a letter to the executive secretary of the National Civic federation, Mr. Root urges the establishment of a special federal police force charged with the sole duty of heading off the revolution which is supposed to be

sponsored and financed by Moscow. A congressional committee, headed by Mr. Hamilton Fish, jr., is now investigating communistic activities in the United States. It may be premature to comment until this committee has completed its work and made its report, but surely no less so than it is to push the appointment of a special corps of officers to cope with a danger whose existence has not yet been established. Undoubtedly there are communists in this country. They publish newspapers and give themselves all the publicity they possibly can. They do not even conceal their admiration of the Russian system. Since they are so clamorous for the limelight, a congressional investigation seems almost superfluous. If we really want to know how many communists there are in the country, it would be simpler to let them stand up and be counted, as they are always trying to do on the first of May and Labor day and other auspicious occasions, instead of thumping their heads when they attempt to parade and then spending good money to dig out the information which the police all over the country seem anxious to suppress. And if we want to know *why* they are communists, more enlightenment will be gained by studying the grounds for economic dissatisfaction, in unemployment, low wages and all the other phenomena of our industrial feudalism, than by investigating Russian propaganda. If history teaches anything it is that proletarian unrest cannot be satisfactorily cured by a police force.

English Missionaries on The Indian Problem

THE position of English missionaries in India during the present disorders is one of the utmost delicacy and difficulty. That of American missionaries is affected by the fact that most of them have been required in advance to sign an agreement not to participate in political activities, but such an agreement cannot free them from responsibilities for the placement of their sympathies on issues which are moral rather than political. A Lahore paper prints a statement signed by a group of English missionaries engaged in educational work. While disapproving of the campaign of civil disobedience at this time, and recognizing that a government that is attacked must either defend itself or abdicate, they assert their sympathy with the Indian people in their passionate desire for freedom. "We should wish that claim (to freedom) to be clearly and authoritatively recognized, as has not been done hitherto, and we believe that one act would go far to restore mutual trust. We would like to see the government, putting aside all pride, enter upon a very bold policy of reconciliation, based on the explicit recognition of the right of India to settle her own destiny. Nothing but a positive infusion of good will can end the mutually provocative clash of civil disobedience and repression." The last sentence states a truth which is pertinent to this and every such deadlock. There has been enough resistance to the government to provoke repression, and there has been enough repression to provoke resentment and further resistance. This sort of "mutually provocative" tactics if persisted in can lead only to some ruinous conclusion, and the crushing of the revolt will be no permanent solution of the problem. There is positively no untangling such a snarl of reciprocal resentment except by "a positive infusion of good will," and that cannot come without some definite promises on the part of the government and a disposition to trust those promises on the part of the Indian people.

Keep the Episcopal Church In!

LOOKING back over the two decades, from the year 1910 when Bishop Brent in the Episcopal general convention and Dr. Peter Ainslie in the Disciples general convention almost simultaneously stirred their respective communions with the first proposals for a comprehensive movement toward church unity, to the year 1927 when the World conference on faith and order was held at Lausanne, it is plain that the discussion of church union has gone round and round in a circle of futility. The entire movement finds itself in a *cul de sac*. No progress has been made—except as awakening to the fact that one is on the wrong road may be considered progress. The article by Dr. William E. Barton in the issue of The Christian Century for July 9 expressed a growing feeling among Protestant churchmen. Without doubt Dr. Barton is right in his diagnosis. The aim of the movement was grandiose. A realist could see in it little more than diplomatic gesturing by picturesque prelates. It was foolish to imagine that Protestantism, Romanism, Eastern Orthodoxy and Anglicanism could be brought together in a united body under any conditions we are now capable of envisaging. Dr. Barton's plain speaking should do much to clear the air of the romanticism which has characterized Christian unity discussions for two decades and bring us back to the realities.

At the same time, it would be a vital error to allow the essential idealism of Christian unity to be displaced by a practical utilitarianism. A united church cannot be brought into being merely by getting those to unite who can unite. It is possible to be too "practical" in this kind of business. The spirit of Christian unity is something more than the spirit of Methodist unity, or of Baptist unity, or of Presbyterian unity. The kindling and sustaining motive for unity will not be found in mere fellow feeling on the part of denominations that are already much alike. Important as it is that all the Baptist sects should be united, and all Presbyterian sects and Methodist sects, it is conceivable that such a process might go forward to a considerable degree of success without producing in the church as a whole the kind of spirit required for the

final consummation and maintenance of a united church.

The spirit of unity expresses itself on various levels. There is the level upon which the separate congregations in a given community may unite as one local church. There is the level upon which the subdivisions of a denominational "family" may unite as one body. There is the level upon which two or more denominations may join to form a new and larger denomination. And then there is the level upon which the denominations, as such, may abandon their separate identities in the interest of the body of Christ itself. In seeking for unity on this highest level, the spirit of unity finds its noblest expression. Here the spirit of unity is the spirit of catholicity. It reflects not so much the practicalities as the spiritualities of the situation. There are ample pragmatic reasons for such union, but all such considerations are transformed in the spiritual desire on the part of Christ's disciples that his body shall be one body. Union on this high level does not come up from below; it comes down from above. It does not proceed from the parts to the whole, but from the whole to the parts. The organic, rather than the atomic, concept is dominant.

In making this emphasis we are not suggesting any criticism of Dr. Barton's statement. He rightly calls attention to the importance of taking action now, upon those levels where action is practicable, without waiting for the situation to ripen on the highest level. Such counsel is altogether wholesome. But we need constantly to remind ourselves that the major inspirations for action on practical levels have their source on the higher level where the denominational principle gives way to the mind of Christ.

It is important to keep the organic view of the church of Christ explicit in all our discussions of Christian unity. Otherwise we shall not be dealing with the realities. The supremely real thing about the church of Christ is its catholicity. It is difficult for us Protestants whose ecclesiastical conceptions have been formed within the narrow limitations of the denominational system to grasp the significance of the church as one, holy and catholic. But the practical realization of Christian unity depends upon the ingraining of this organic conception in all our thought about the church. How many of the contemporary branches of the church we shall be able to include in a working conception of the body of Christ is a matter for each individual Christian to consider for himself. The result in each case will depend chiefly upon the other convictions which we hold and the attitude of other branches of the church toward us and our convictions.

Protestant minds have great difficulty in including the Roman Catholic church in any working conception of the holy catholic church of Christ. The faith and practices of that great communion are so distant that it seems to them like an alien religion. Its historic continuity of organization under the name "Christian" does not impress them. On its part, the Roman church regards Protestants as quite outside the pale. Something revolutionary must occur on one side or the other, or on both sides, before the union of Protestant and Roman Catholic Christianity can be envisaged with any sense of reality. To attempt to deal with the problem of unity on a scale so broad as to include both is fantastic.

In the case of the Eastern Orthodox church, the separation from Protestantism is not so sharp in ecclesiastical theory and attitude, but their geographical separation is so complete that any yearning for unity is quite abstract. The sentiment of unity requires to be reinforced by mutual acquaintance and the sharing of a common implication in the same social order. Intercourse between eastern Europe and the west will some day produce these conditions, but until then it is pure romanticism to hope that we may cross each other's ecclesiastical threshold with proposals of unity. We are so far apart in habits of mind that neither hears what the other says.

As between the Protestant Episcopal church and the rest of Protestantism, the case is altogether different. It is true that there are sharp differences between them. Nothing is gained by minimizing these differences. They can be reconciled in a united church only by an appeal to the deepest and most powerful motives which actuate the Christian conscience. But they are not so sharp as to excuse the conscience from responding to the appeal. As a matter of fact, both Anglicanism and nonconformity are haunted with the desire for unity. This desire grows more intense with the years. It is inevitable that it should be so. We have a common cultural heritage. With the dissolution of the old dogmatic controversies which divided us, the sense of a common participation in this heritage becomes more vivid and more important. A fine humanism and liberality of spirit draw us together. The channels of cultural and ethical understanding are open between us. We are of one mind in our approach to the major issues of modern civilization.

But the separation between the Anglican communion and the major bodies of Protestantism is in certain respects more pronounced than between any two of these bodies. It is easy, therefore, to draw the circle of practical effort for Christian unity around Baptists, Methodist, Presbyterians, Disciples, Congregationalists and the rest, and shut the Episcopalians out as presenting a more difficult problem which can only be solved, if at all, after those have united who can unite. It is against such a conception of the method of Christian unity that we need to be constantly on our guard. Until the Episcopal church itself makes it plain that it no longer desires to confer with other Protestant communions on the problem of Christian unity, the circle must be drawn so as to take it in. The very magnitude and sharpness of the obstacles, in this case, compel the churches persistently to draw their motives for unity from the highest level. We must not allow the vision of a united church to shrink to mere practicable proportions. The very attempt to solve the difficulties which stand in the way

of uniting Anglicanism with the rest of Protestantism insures that every practical step taken on the easier levels will point toward a higher goal. Such steps will be conceived of, not as ends in themselves, but as preparatory stages in a movement that cannot rest until it has created a fit body for the effective functioning of the spirit of Christ.

Dr. Barton is right in his protest against pitching the goal of unity too high—too high, that is to say, for realistic envisagement. It is a waste of effort and a confusion of the issue to try to include Rome and Constantinople in any concept of unity with Protestantism, including Anglicanism. And the discussions of the past two decades, which eventuated in the Lausanne conference, are justly subject to criticism on the ground that they dealt in mouth-filling but empty words, instead of realities.

But it would be a wrong inference from such a criticism to say that by the same logic Anglicans and other Protestants should abandon the quest of unity as between themselves. It is not a question of logic at all, but of human capacity. Under conditions that do actually obtain, we are not yet able concretely to contemplate the union of the whole of Christendom. But we are able concretely to envisage the union of that part of Christendom which shares the experience and the tradition of the Reformation. In spite of all the differences that exist, some of which seem at the moment insuperable, there is a sufficient body of belief and habit common to the post-Reformation church to form a basis of concrete reality upon which to erect a united church. We may wisely postpone any consideration of the union of Christendom as a whole until great changes have occurred which we cannot now foresee, or until God gives us grace by which our capacity to reconcile fundamental incompatibilities may be greatly enlarged.

Meanwhile, if it is the duty of other Protestants to draw the circle of unity discussions wide enough to include the Episcopal church, it is no less the duty of Episcopalians to offer as much encouragement as they can to the spirit of unity which increasingly actuates their Protestant brethren. The past twenty years of talk about Christian unity has produced a widespread feeling that the Episcopal church has been actuated through it all by two dominant desires: one, to persuade other Protestant communions to accept the historic episcopate on terms which implied the repudiation of their own orders; the other, to win from Rome a recognition of Anglican orders. The second of their desires was abruptly snuffed out by the curt refusal of the papacy to have anything to do with the proposed World conference on faith and order. The disclosure of the first mentioned desire has made it very difficult for other Protestant communions to continue the discussion. Not a single fertile suggestion has been authoritatively put forward by the Episcopal church since the Chicago-Lambeth quadrilateral, under which the episcopate might be carried over into a united church without doing violence to the Christian self-respect of the non-Episcopal ministries.

If in the face of such a record the non-Episcopal bodies still are willing to draw the circle of union effort wide enough to include the Episcopal church, it is obviously the duty of the latter communion to meet their approaches with a new attitude. The episcopate is not, in itself, an insuperable barrier. At least, it has not yet been proved to be insuperable. The simple truth is that it has never been presented to non-Episcopal churches in terms of its intrinsic merit. The discussion of the episcopate has always been a discussion of a certain dogma with which it has been associated. But the thing itself has never been discussed.

The time is ripe for Episcopalians to set forth the merits of episcopacy, to show its advantages over presbyterial and congregational systems. The Christian Century is not an organ of episcopacy or any other denominational interest, but if we were put to it we could, in all modesty, present an apologetic for the episcopal system, or at least raise certain questions concerning it, in comparison with other systems, that would cause the minds of some non-Episcopal churchmen to view it in a new light and with a not wholly unfavorable presumption. Why do not Episcopalians themselves develop such an apologetic for episcopacy?

But this alone would not suffice. Important as it is to convince other communions that the episcopal system is superior to, or at least just as good as, the systems to which they are accustomed, the crucially important problem is to find a way by which the episcopate can be taken over into a united church. It cannot be done by violence to the self-respect of non-Episcopal ministries. It could not be done in this way even were these ministries convinced of the acceptability of the episcopate. It is not the episcopate itself, but the method of taking it over, that constitutes the real barrier to unity. But surely the combined intelligence of Protestantism, including Anglicanism, will not be permanently baffled by a problem which requires only ingenuity for its solution! The South India project is a promising hypothesis which, modified perhaps after a more ecumenical examination, may prove acceptable and effective. But if it does not, the obligation still rests upon both Episcopal and non-Episcopal consciences to find a better way.

The sum of all that we are saying is that the post-Reformation churches must not allow the inglorious ending of a too grandiose project of Christian unity to repress the impulses of rapprochement among themselves. The title over this editorial seems to address our words to the non-Episcopal denominations. But that is because the occasion of our writing is the article by Dr. Barton which might be interpreted by some, though we are sure not intended by him, as an expression of impatience toward any further dealings with the Episcopalians in the matter of unity. Hence we plead that the circle be drawn large enough to keep the Episcopal church in. However, if one may judge by an editorial recently appearing in a leading Episcopal journal, it is equally pertinent to plead with

them to keep the non-Episcopalians in! We cannot look with complacency upon the stiffening of either side into a hard and unhopeful attitude.

The Episcopal church has not represented its best tradition in the past twenty years of conferences on church unity. It has allowed itself to be led by those who find their major kinship with Rome and who in their heart despise Protestantism. But Anglicanism is Protestant of the Protestants. It cannot belie either its Protestant conviction or its tradition without courting enfeeblement and decadence. Its cooperation with other Protestant communions in the creation of a united church would enrich both them and it, and give to the great Head of the church a body more fit for the indwelling and functioning of his spirit than any which his disciples have offered him since that day when a cloud received him out of their sight.

The Stiffs and the Skinners

A Parable of Safed the Sage

I VISITED a Big Construction Camp, where there was Excavating, and Filling, and Grading and work in Reinforced Concrete, and in Steel Rivetting and much beside. And when even had come I heard an Uproarious Tumult in our part of the Camp, and the Boss said, The Skinners are giving a Cat-fish fry with the Stiffs.

And I inquired concerning the Stiffs and the Skinners.

And I was informed that in Excavating and Filling there is an Sort of Driver of Mules Who walketh beside his Plow or his Scraper driving his mules from the Ground, and another sort Who rideth on high above his load of Clay or Gravel.

And I inquired, saying, Which set of men hath the Larger Pay or the Greater Honor?

And the Boss said, There is no difference in the Pay, and there is a Constant Dispute Concerning this Honor. For the Skinners say, We are the Regular Fellows, who do the work of real He-men, while the Stiffs are Back Numbers who must ride and drive. And the Stiffs say, We are they who have come up out of our Labors in the Mud, who as a well-earned reward are Enthroned and entitled to look down upon the Laborious Skinners.

And I inquired, Do the Stiffs and the Skinners fight?

And the Boss said, No, the Skinners fight among themselves, but the Stiffs will they not fight. And the two Sets of men Blaspheme Each other lovingly, but do their fighting at home.

Then said I, So far as I am able to express a Judgment, this is as it should be. And I hope the Dispute between the Stiffs and the Skinners will never be settled, but that each of these two Classes will think that his own Class is that of the Regular Fellows. Yea, and I hope it will be so in the world of Literature and among the Philosophers, that there will ever be a Generous and Friendly Rivalry between the Skinners who are in the Mud, still toiling with God to Create Worlds out of Dust and Inert Brain Substance, which I think is the Most Refractory Material on which God hath ever wrought, and the Stiffs who have Arrived and who ride in Proud Consciousness that their Hard Work is done, and that they are entitled to Honor.

And I spake thus with the Boss.

And he said, Insofar as Philosophy is a Construction Contract, and thou art on the Job, which dost thou deem thyself, a Skinner or a Stiff?

And I said, Make no mistake. I am and hope that I ever shall be a Skinner, and the gentle Sting of My lash is most Salutary for all those to whom it is applied.

But now and then I am willing to accept a Ride, and a Share in the Cat-fish fry.

VERSE

Hunger

WHATEVER else Thou givest, grant me this:
That I may hunger. This all else before.
Drop me Thy manna morn by morning new,
But leave me ever praying, Lord, for more.

Grant me Thy fullness, generous Father; heap
Thy living fuel on the living fire
Thy mercy kindles in me, for I am
Ever the product of my own desire,

And when the longing faileth, then the flame
Shall fail of warmth, and I shall wonder why.
Give me Thy love, give me Thy grace, but give,
More than all, hunger, lacking which, I die!

FRANCES HOLSTROM.

Time

TIME has been gentle with me through the years,
Withheld his etcher's pencil from my face,
Erased the overt evidence of tears,
And to his transience given this added grace:
A reckoning of warm, recurrent Falls,
Mortality by sequent birth denied,
Of passing through impenetrable walls,
Of wrongs the punctual days have rectified.
So am I no' rebellious, nor have need
Of those redresses that the harried use
To stay Time's going or to intercede
With him for mitigation of his dues.
I have but found in Time a gallant friend
To hearten and sustain me to the end.

FLORA J. ARNSTEIN.

Sculpture of the Soul

By Toyohiko Kagawa

THE crowd is bewildered by the glitter of city life and the bewitchments of money.
Young souls, caught in the meshes of our machine civilization, are panting in its daily toil without pondering its meaning.
Laborers alternately speed up production and strive to forget it over their cups; they enrich the wine-profiteers, who thereupon are insanely busy with women; and make the brothels and geisha-houses to prosper.
Corrupted by debauchery, the very bones of the populace are rotting.
Attacked by poison, the people frequent the hospitals.
Physicians and hospitals thrive.
Piling up wealth through the calamities of the people, the physicians busy themselves buying articles of luxury.
The manual laborers who produce these luxuries
Rely on wine-numbness to assuage their long hours of travail.
Thus is ever turning the vicious circle,
Sans the last vestige of idealism!
This civilization! Void of progress or of elevation,
It is the mother of sorrow, the propagator of irrevocable retribution!

Gazing at such a civilization
Dare any man remain silent
Who is himself inwardly awakened?
I am pondering Man, and the destiny of his soul.

I want to live! I want to conquer!
I want to conquer illness, ignorance, evil, ugliness, apostasy.
I want to be fully awake to Reality.
Fulness of life for me will bring fulness of life to the Race.
Fulness of life for the Race will mean fulness of life for the Universe.

The Universe has a purpose for me.
The Universe is awakening in me; and I myself am awakening, as one factor in the very heart of the Universe.

The sculpture of my soul will gradually open the door of the inner sanctuary of the Universe.
Through me, through the open door that is my soul, God will be seen.
I, even I, am a window of the sanctuary of God.
The sculpture of my soul is like the opening of the window,
To let the light into the interior.

Thus let me lay hold of Life, more marvelous than electricity,
And glorify this seemingly sordid civilization,
And push it upward.

I, who am now almost forty years of age,
Am striving to impart the Portrait of God that I have conceived.
I desire to pass on to others my experience with my own children.
The sculpture of the soul of one's child carves afresh on one's own breast God's Portrait.
And as the sculptor devotes himself to wood and stone,
I would devote myself to the living soul.
But I am solemnized by the thought that the sculptor cannot carve,
Either on wood, or on stone, or on the living soul,
Anything better than himself.
All the lines of my carving
Will but reveal my own portrait.
Gazing at my hand, at my chisel, I shudder.
How long will it take for this human sculpture,
Which cannot be carved by me better, finer than my own soul,
To escape! To escape from my pitiable and limited domain,
And to advance to the position of a carving of God?

Happily, there is a Guide for me.
It is He Who has broken open the door of the Sanctuary
And made a molten cast of God's Portrait on His own flesh.
This Portrait has been preserved for us in the form of the cruelest death-penalty.
Through His own death, He has broken through the doors of the Sanctuary.
Since, then, even without our own effort, we have been bathed in the Light of God.
And I, even I, have grasped the meaning of true sculpture,
Through the Portrait of God Who left this record of a death-penalty.
Through His trampling upon it, we have learned that Love is stronger than Death.

When that Love dances upon the whole surface of life,
The sun, the forest, the birds, and the waving grain,
Return to us as a revelation of God.

Hopeless of myself—even upon me—
From without and from within,
Nature and Conscience urge their sweet appeals.
Nature is a bridegroom to me;
Conscience is my bride.
Even before consummating marriage with God
Through these, Nature and Conscience, I can conceive God.
That is the highest joy to me.
The sculpture of the soul is the conception of God.

Without any effort of mine, a son of God, will grow sometime in my bosom.
That child will remember both God and me!

Grow, Child of my bosom!
God has given me a good child!
To bring thee up wholesomely will be the sculpture of thy soul!
Enchained by God's Love with tears of joy let me nurture the son of God which I have brought forth.
To me the gasoline engine, electric light, and the radio are not as thrilling with interest as the growing health of this son of God.
Grow up healthfully, my child!
Son of God, born of my own soul!
Soul of mine!

Can German and American Christians Understand Each Other?

By H. Richard Niebuhr

IT has been assumed at times that the theology of the country in which the "social gospel" has achieved its most intensive development can derive but little help from the Christianity of other nations. More especially have we felt in the United States that German theology with its strongly metaphysical, often confessional, interest was moving in a direction opposite to the one taken by our own religious thought. This feeling was encouraged both by continental criticism of the American use of the term "Kingdom of God," at the Stockholm conference for instance, and by those reports on Barthian and post-Barthian theology which reached us on the other side of the Atlantic. Yet it would be a sad thing if this were true, if it were a fact that in religion Germany and America were to take quite antithetical directions and these two of the few great leaders of Protestant thought were to drift farther apart and become increasingly unintelligible to each other in the very age when the Christian churches of the world most desire and most sorely need to develop an ecumenical consciousness.

There is another reason why such an estrangement would be tragic. In our present planetary age we have become exceedingly conscious of the dangers of provincialism and of the perils of relativity in ethics and theology. If anywhere a provincial relativism threatens American religion it is in its tendency toward a pure activism, degenerating at times into an exclusive and febrile passion for shortsighted reforms and into a Jesuitical acceptance of any means which will gain the desired end. Furthermore, this interest in measurable activity and in tangible results threatens to betray us into an anthropocentric, this-worldly, planetary provincialism which forgets that man may also be a citizen of heaven and that apart from his urge to identify himself with some transcendent meaning his being and even his ethical and social interests lose all ultimate significance. The danger of an American provincialism, which might at the same time be, in content, a planetary provincialism, becomes apparent in the expressions of the religious humanists, as the literary humanists well appreciate.

It would seem that American religious thought, no less than German or English theology, can be saved from the danger of following a one-sided and ultimately self-defeating development only by engaging in that sort of active and objective debate with other types of thinking, which will enable it to find points of view outside of itself, from which it can criticize and correct its too partial emphases. Some German theologians and religious leaders are no less aware of their need for corrective influences from non-German sources. But if it were true, as has often seemed to be the case, that Germany and America had gone so far in opposite directions of theological development that they had become virtually unintelligible to each other, then no fruitful exchange of ideas, no necessary cross-criticism would be possible.

II.

Another consideration must occupy the American thinker on religious and ethical themes as he surveys German theology. "The social gospel," he may be convinced, forms the heart of American Christianity. It represents no merely theological speculation, it is not the religion of mere assent to traditional confessions; it represents a conception of Christianity, which has grown out of the very life of American Christianity, out of its needs, out of its whole history, out of its struggle to understand its Bible in a new world and in the face of new-world problems. And yet, the social gospel which in Walter Rauschenbusch and Washington Gladden had its anchorage in an inclusive faith, whose center was God in Jesus Christ and which in them was mated with a piety that did not ignore the peculiar needs of a man standing in solitariness before the final facts of life—this gospel has today often cut adrift from all God-centered religion. It seems at times to be a program of action only, lacking the support of the faith, of the complete philosophy or theology which can give meaning to the program and save it from the appearance of the fact of being a merely arbitrary personal choice.

The social gospel's need of a theology is apparent in the failure of ethics, in that relativization of all

moral choices which eventually reduces them to meaninglessness and which saps the fiber of our moral vigor. It is apparent in the disappointment of many a good worshiper who comes to church to find a mediator and discovers an accuser only; it is apparent, on the other hand, in the liturgical reaction which substitutes in the services of the church esthetic luxuries for the sharp voice of conscience and the sense of divine reality.

A similar problem, yet the complete antithesis of the American difficulty, faces German Christianity, which possesses a theology and a philosophy but no commensurate ethics, a faith but no effective social program. Hence the tremendous importance of such meetings as those of Lausanne and Stockholm. The deliverance from religious heresy as well as from patriotic provincialism seems to lie only in ever more active exchange of ideas between the Christian churches of the world.

III.

It must not be assumed that a synthesis of partial tendencies is an easy task. It is not possible to unite German theology with American ethics, German theocentrism with American anthropocentrism, as one is wont to put together today various disparate chapters by various writers withi the confines of two covers, calling the whole a book. The patterns of the American social gospel and of German theology do not fit into each other like adjacent sections of a picture puzzle. Each is claimed by many of its representatives to constitute an independent and self-sufficient whole.

In part, it is the old problem of religion and ethics which meets us here, each of these is represented by doughty champions whose war cries are "Either-or" and "Nothing but." They shout at us "theism *or* humanism;" "*either* fundamentalism *or* modernism;" "*either* religion *or* ethics;" "Christianity is *nothing but* justification by faith;" "the essence of religion is *nothing but* the consciousness of social values;" "man is *nothing but* an erect animal." And timid souls who had somehow believed that there is rhyme as well as reason in the world and that conflicting values do not necessarily exclude each other forever, that somehow the disparate experiences and the apparently exclusive loyalties, which now require decisive choice, yet form part of one whole which will some day reveal its outlines—these minds are likely to become bewildered by the "either-orists" and the "nothing-butters," and by the stubborn patterns of the picture-puzzle pieces which refuse to fit into each other. And yet American and German Christianity, as little as religion and ethics, are not really independent. Neither forms a self-sufficient whole. Their ragged edges point out the need of complementation. What is required, we discover, is a third piece, one which will unite the two and in doing so change and reveal the meaning of the partial picture which appeared on either unintegrated block.

The search for this mediating element is the heart of the problem of theology. Christians may be practically convinced that the mediator, in this case also, is Jesus Christ. In him they find the living union of theocentric and anthropocentric faith, of religion and ethics. Yet in the interpretation of Jesus the conflict between opposite points of view breaks out afresh. And when one is convinced that it is in a common apprehension and evaluation of Jesus Christ and his gospel that unity must be found, not only as between American and German Christianity, but as between Greek and Roman and Protestant, one is driven almost to despair by such statements as the following one, which is taken from a German Lutheran pastor's discussion of the meetings at Lausanne and Jerusalem. Writing about Lausanne he speaks of the "oft-repeated illusion that all the participants were one in Christ. They were not one in him and could not be. A Greek, who sees in the Nicene creed the expression of reality and a modernist who approaches this creed with the reservation of regarding it as historically conditioned, are not one in Christ. Love of truth commands us to say, 'Each has a different Christ.'" The situation of the churches therefore, he goes on to say, is a desperate one. One is inclined to agree with the last statement for our situation is indeed desperate if we must continue to confuse our ideas and formulas with the reality we seek to express in them. Then Christ becomes Christology, God theology, and religion psychology.

The way out of the impasse appears to lie only in a realism which will apprehend in all their stubborn actuality the facts of history and the fact of God; which will neither substitute a romantic idea of natural man for the petty and ignoble creature whom our novelists have so often seen and described better than our theologians and which will not replace the God with whom the soul struggles, God the enemy and God the ultimate reality with some man-made deity, some projection of the wish or the social whole.

IV.

The paths to a revitalized faith and to mutual understanding between the various groups of Christians are not different roads, but one and the same way; and an encouraging sign in contemporary development in theology—speaking now primarily of German and American Christianity—is the appearance in each country of a new leadership which is blazing the path of religious realism. Such realism is arising today in Germany in a variety of forms and is represented by a number of men of whom Paul Tillich and Alfred Dedo Mueller are outstanding representatives. What gives these theologians importance from the American as well as from the German point of view is their effort to combine religious realism with social idealism, or, to put it in another way, the sense of God's reality and willingness to let ideas retire behind independent reality in significance, with the passionate conviction that awareness of divine reality must exercise decisive influence on human activity in the social world.

One of the keynotes of this realism is emphasis on the apprehension of God in the present and the desire to understand history not by means of an impossible attempt to transplant ourselves into some remote past but by a resolute effort to wrest from contemporary experience its ultimate significance and revelational value. "Religious realism," says Tillich, "demands a revelation in which the Unconditioned Power, in whatever concreteness it may appear, invades my present." At this point two significant differences between American and German realism emerge; the latter is more historical in its point of view, more aware of the connection of the present with the past, and it is more objective, in so far as it gives little attention to the subject's adjustment to God and emphasizes the Divine Object's invasion of human life.

In realistic judgment of contemporary civilization and in the demand that religion be made effective in social life the religious realists move far away from the traditional Lutheran position which has been reaffirmed so often by post-war German theology. At the same time they do not venture to identify the work of social reconstruction with the building of the kingdom of God. Our reconstructive labors, they apprehend, are too strongly conditioned by contemporary evils, purposes, and tasks and too strongly infected with the vices that cling to all human effort to allow identification with the eternal and the divine. This very healthy distinction between the kingdom of God and social, political or economic measures detracts nothing from, but rather adds to, the radicalism with which gospel and contemporary civilization are placed in antithesis. It is not an accident that this ethical realism, especially in the case of Tillich, is closely associated with the religious socialism which is beginning to play an important role in contemporary German Christianity.

Religious realism may be a development which will arouse Protestant Christianity in central Europe to social effectiveness. It may also offer an opportunity for fruitful collaboration between German and American theology and it may greatly aid the social gospel to achieve that self-correction which will maintain it in harmony with a supporting faith and will eliminate from it those planetary provincialisms which often threaten to undo it. What the "theology of crisis" cannot do for America because its criticism of socialized faith is destructive and because its constructive ideas are entirely remote from our whole development, religious realism may accomplish because it unites a necessary criticism with an appreciation of the values involved.

It remains true that no theological movement can be transferred bodily from one religious environment to another without becoming something quite different —in attention, content and effect—in the process. But when appreciation of historical conditions is mated with desire for complete objectivity then the opportunity for mutual collaboration, mutual criticism and mutual understanding is present. American and German religious realism appear to offer this opportunity to each other.

The Church and the Broken Marriage

By "Faith"

PREACHERS and teachers and happy married folk and bachelors and spinsters are all writing about divorce. So why not I, who am a divorcee with memories of a twelve-year marriage and a two-year divorcedom to draw on for material?

Others say I am an intelligent woman. At any rate, I am a college woman and I have been a teacher, and a Sabbath school superintendent, and a settlement worker, and a Campfire guardian, and a literary critic, and a member of the executive boards of divers institutions representative of their cities. The experts say my intelligence quotient is 132 and I have caution enough to steer clear of psychiatrists, so perhaps I am a normal specimen of women folks as they go.

Still, I never could abide bridge parties, so perhaps there is a twist somewhere in my nerve synapses. Heaven bless bridge parties! They keep more women out of the divorce courts than any sermon ever preached, for Satan cannot do very much with hands eternally full of bridge cards and a mind responsive only to three spades, double, or by.

Two years ago I divorced my husband on a charge of cruelty and non-support. He was such a model husband in the little city where we grew up, but after we moved to the neighboring great city, things happened. And I sold, one by one, my heirlooms to buy coal and pawned my wedding ring to buy medicine for my baby, and read aloud by the hour to a paralyzed old roue who paid me well because my voice reminded him of a voice he had "loved and lost awhile." All this to keep face before folk who believed all things well with me. But at last I went to the divorce court and the good old judge said, "Madam, I find your case meritorious," and set me free.

It has always seemed to me that the newspapers accent the word divorcee in their articles dealing with women who are guilty of some crime against the law. "Divorcee Shoots Her Rival," "Divorcee Fiancee of N. Y. Pastor." So it runs. If one is widowed or orphaned the whole tide of public sympathy turns toward one, but the divorcee receives no consolatory notes, no sheaves of roses, no calls from deaconesses.

No, oh no! It seems incredible that a man or woman who has lived a normal life as a citizen, who has even contributed in some specific way to the good of his generation, may in an hour become an object of speculation and disapprobation because of the possession of a divorce decree. And that same citizen if he remains in the holy bonds of matrimony is honored and extolled regardless of the dank odor from the skeletons in the closet.

Society's Judgments

Small wonder that sensitive folk and timid folk live a lifetime of secret hell rather than bare to a gossipy public the failure of their marriage. And yet, somehow, the public always knows. I prided myself that my family life seemed perfect to beholders; I starved in secret and feasted in public those whom it was necessary to feast; I covered up my husband's absences with light chatter of necessary business trips. And then when the one line appeared in the divorce notices (I had warm friends among the newspaper folk who spared me from publicity) all about me in church and clubs and neighborhood, folk rose up to say, "My child, we knew it all the time."

My dead mother's friends were a group of dowagers, correct and conservative old pillars of society. They love me, but every one has openly censured me for divorcing my husband. Said one to me, "My husband and I had such time of strain and stress, but I considered the good name of my family and sacrificed myself. You were wrong to resort to divorce, my child. No, we will *not* come to tea."

Many of my girl schoolmates have not married. They say I was very unwise to let go of one husband before I had another definitely in view, for they admit the belief in the scarcity of any kind of a mate, and one or two of them are beginning to smile romantically at mine, who has already found many opportunities to renounce his single blessedness of two years. Evidently the average single woman feels that the average married woman is the more fortunate of the two.

But the boys who have known me from my babyhood in some unspoken, intangible way show that they side with me. They are perfectly courteous to the man who was my life partner and they say jestingly, "Nix on the marriage stuff for me. Nowadays a girl just marries for divorce and alimony," but they indicate they know the frailties of their own sex to such an extent that the benefit of a divorce doubt is in their minds given to the wife.

Professional Attitudes

The members of the medical profession, particularly those who specialize in the care of women, are most whole-souledly in favor of divorce if a couple are not well matched, or if they discover that there has been brutality on the part of the man, for they know that eugenics and euthenics determine the character of the future citizen and that parents owe it to their children to conceive them in love and to mould their character by example as well as precept. This is impossible in a home life which is not normal. And doctors find that the average woman is reticent or stubbornly defiant in acknowledging the blame of the husband in her bodily suffering.

Finding Understanding

My lawyer was most considerate in my time of need. A tiny legacy made his fee possible, and though the court instructed that I recover the costs of the suit from my divorced husband, it was a matter of pride with me to pay the fee myself. We hear a great deal of the exorbitant charges of the legal profession, but in matters of divorce they surely temper the charge to the income.

Heaven bless the thinking folk, for in them has lain my salvation! I am a member of two authors' clubs, each representative of the creative minds of two great cities, and I come in contact with poets and composers and prose writers of renown. This year I went to college for a blissful year of research work in progressive education and philosophy under the direction of fine teachers. Among all these thinking folk I am happy, for I find that they give me utmost courtesy and fine understanding and that they are scientifically analyzing and evaluating the divorce problem.

I have known physical torture, and the suffering which comes from repair under a surgeon's knife. I have seen my life hopes ruined. Out of it all comes the conviction that God meant me to be a light in the dark lives of other divorcees, that what I make of my life may reach out and brighten or darken the lives of other divorced folk. In the great city where I live, there was last year one divorce to every two marriages—or one divorce granted every three hours! Young, middle aged and old folk are taking to narcotics and to stimulants and to adultery and to suicide in the nervous strain which is a natural hangover from marital crash, for there is a natural disintegration which results from such tragedies.

Churches and the Divorced

I do not believe the answer necessarily lies in remarriage, for always the shadow of the first love will darken new joys. Work which is in proportion to our strength and ability comes nearer to being the answer. Absorbing work, under a strict taskmaster, will keep wandering wits in their channel and the soul from self-pity. Best of all is the unpaid work for the betterment of those less fortunate than ourselves. Work alone or work in an organized group—among or for the sick, the crippled, the foreign born and the poor. Making a Braille book for the blind is finer adventure for nimble fingers than playing bridge or making hooked rugs. But the work for others will lose its value if boasted about, for God does not like to see price tags or trade marks on gifts to his poor.

How do churches react to a divorce decree? I happen to be an Episcopalian and a devout attendant twice a week at services, but I am barred from com-

munion and remarriage save by consent of the bishop, and I take great care not to chat with bachelor clergy, lest a word of idle gossip connect our names. Deans must not talk to divorcees. Once a fervent young canon fixed me with a glittering eye and preached straight at me a sermon on "There can be no character forming among children in broken homes," regardless of the little son beside me, my little son with his intelligence quotient higher than mine, and his beautiful body and even more beautiful spirit. You see, I will not confide in the fine old bishop the tragic secrets written in my divorce papers, and I think that God must weep to see his churchmen so make magic that any child of his is barred from the communion table for any cause whatsoever.

> Who knows before what inner shrine
> We break with Him the bread and wine?

And as to remarriage, any minister who recites glibly the "If any man see reason why these two should not be joined together," and then performs the ceremony when every reason against it is known to him, is no person to rail at divorce and the remarriage of divorcees. Our learned scholars tell us that the divorce teaching of Jesus is only applicable to the Judaic world of the first century, and that in our modern era, with its statistics of United States divorce showing one out of every five marriages, the laws of the churches must change to meet the need of Christian divorced folk more sinned against than sinning and living their lives in perfect accordance with the right.

To those who contemplate divorce for reason of a change in partners I have no message. The proof of matrimonial felicity for them is to be found only by the Columbus-Lindbergh method of hunt-till-you-find-it. To those who suffer, I offer courage to take any honorable means out. To those who have no assured means of support, caution. It is a decade of unemployment. The great city where I live listed an average of a thousand unemployed women monthly last year and I advise taking stock of one's abilities or having some shrewd old friend evaluate one's capacities for self-support before changing an infinitesimal income for none at all. Better to give one's body to a worthless legal mate than in despair to sell it to any market in order to buy bread.

What of Alimony?

Alimony! We read countless cynical pages about women who secure divorces in order to live lazily upon unearned alimony. I have talked with many women who have alimony or maintenance, and I know that alimony is a curse, a lash to already bleeding bodies, a last fatal turn of the torture screw to minds already tinged with madness. Can anything be more unbearable than a gift of gold from one who has ruined a life, or a bitter dole of maintenance to a crippled body while the would-be assassin dances nimbly on with a fresh partner untouched as yet by suffering? To every one who accepts alimony placidly there are ten women feverishly poring over "help wanted" columns, or taking any respectable means of livelihood in order to lift the burden which ends in madness—dependence on an unworthy mate.

I tell you that alimony is a curse and a lash and a torture screw, and I believe in it not at all, save when the wife has no other means of support, or for the maintenance of children at a price fair to the income of the divorced father. I believe that every divorce tears at the wellbeing of the folk group and that each is a weak link in the chain of civilization. But I very strongly believe that each divorce and divorcee is an individual entitled to consideration from both church and state. If in a family, one partner is abnormal and exerts a destructive influence upon the good of the whole, it is the task of the other partner to remould by efforts of inspiration, sympathy, and exhortation, the thought and deed of the abnormal one, but if such effort is fruitless, then the hearthfire must be extinguished and one partner must go out with a child's hand in his to face popular criticism, loneliness and struggle upward. There is a sketch, "The Burden," by the Persian poet-painter, Kahlil Gibran, of a mother holding her child high above her head, while back of her are Infinite Hands sheltering. And I believe it possible for one parent to create a beautiful family life if freed from the things which tear down the old realities.

BOOKS

A Smoke Screen for Capitalism

THE CRITICAL YEAR, A STUDY OF ANDREW JOHNSON AND RECONSTRUCTION. *By Howard K. Beale. Harcourt, Brace & Co., $3.75.*

THE rehabilitation of the reputation of our most maligned President has proceeded apace during the past few years. Stryker's biography published a year ago, even though it had something of the tone of a campaign document, left little to be said in disproving the tradition that Johnson was a coward, a drunkard, a boor, a fool and a traitor, and Claude Bowers' "The Tragic Era" placed the modern and more just estimate of Johnson in the wider setting of a sweeping (and rather journalistic) story of the whole reconstruction period. Professor Beale's book is broader in its purpose than Stryker's, narrower in its chronological scope than Bowers', and more significant in its conclusions than either. Its specific contribution is the thesis that the main purpose of the "radicals"—Thad Stevens, Sumner, and the like—was not so much to put into effect a vindictive policy against the defeated south as to introduce a new economic and financial policy. It was a fight of New England capitalistic interests, representing the new industrial order, against the democratic agrarian forces of the west and the aristocratic-agrarian traditions of the south. The fight over policies in the south was chiefly interesting to them as a smoke-screen behind which to carry on a campaign for a more closely centralized government functioning for the development and protection of industry and capital. Confining his researches principally to the eighteen months between the assassination of Lincoln and the election of 1866, and throwing upon that period the light derived from a vast amount of documentary material, much of

which had not been previously examined, the author has brilliantly exhibited not only the enormity of the crime that was perpetrated against Johnson and the south, but some of the forces which lie behind the development of party alignments and federal legislation from that day to this. It is a scholarly piece of historical work of the highest excellence and importance.

W. E. GARRISON.

CORRESPONDENCE

India Confronts the Christian Conscience

EDITOR THE CHRISTIAN CENTURY:

SIR: In your excellent editorial, "Gandhi Before Pilate," no phrase was more significant than the one pointing out that we in the west "do not begin to comprehend" this great thing that is going on in India. When the ideals of Christianity have been declared to be impossible of practice, when they have been deliberately flouted for hundreds of years, the spectacle of large bodies of men and women following them, in letter and spirit, is almost incomprehensible. To some it is a farce pure and simple; to others it is the greatest manifestation of spiritual power ever recorded in history. Jesus *is* "winning India," through Gandhi—and by that I mean the spirit of Jesus, the spirit of truth and love—the spirit that a man like Bishop Badley, for example, cannot even conceive, and therefore, needs must misunderstand. In your editorial you considered Gandhi's movement from the point of "practical statecraft," which premise naturally led you into wrong paths of understanding. Practical statecraft, today, is shot through with chicanery, deception and untruth. Gandhi bases his program on what he calls truth or love-force, a force that brings into play spiritual powers as aside from the reasoning. Negley Farson has disclosed to the western world something that has been taking place for months in India, covered up by censorship, and distorted even in the transmission by what the Indian editors describe as "amendments" to the text, as well as flagrant omissions. Webb Miller—in letters that got through, when his dispatches were denied transmission—tells the same story, asserting that at times he had to turn away his head to avoid witnessing the brutality accorded to unresisting, unarmed men. When the whole truth about Peshawar is permitted to be told similar scenes will be described.

At the time your editorial was written, "practical statescraft" could not visualize such spiritual achievement as this; and only those of us who knew what took place in South Africa, when Gandhi was forging and experimenting and finally winning with this "sword of the spirit," could foresee such success. For, make no mistake, this is success. Filling the jails with men and women and youths who go smiling, garlanded with flowers, as well as these amazing manifestations of non-resistance—all these are successes from the point of view of the peculiar type of warfare which Gandhi has initiated, and by which—as your editorial well says—"men (in the future) will seek to control the affairs of nations," a prophecy made by Tolstoi in one of the letters he sent to Gandhi in jail, in South Africa. Gandhi spoke, in truth, "in all humility," as he put it, when he said that if India succeeded in *this* fight he was "giving a message to the whole world."

Gandhi's was the only methodology for India. The statesman of the "practical" type would have been worse than useless in the situation in which India found itself after more than 150 years of British rule, disarmed, at last disillusioned; their last shred of faith in British promises—to quote Gandhi himself—gone, never to return; assured as recently as five months ago by Lord Birkenhead and Sir Joynson-Hicks, that profit took Britain to India and held her there, realizing nationally for the first time that this profit rule *must* end if India was to live. If one would have the "unadulterated milk of the word as inspired by the British imperialist point of view," as the New Freeman phrased it, let him read the London Daily Mail of June 3, where Lord Rothermere says, "At least four shillings in every pound of the income of every man and woman in Great Britain is drawn directly or indirectly from our connection with India. *British interests* . . . underpin our national prosperity (there) at every point." (Italics my own.)

Gandhi knew all this, and more that the westerner cannot even imagine in the way of wrongheadedness, unfairness, ineptitude, cruelty and injustice, that has been India's portion for many generations, until the time came for it all to stop! It would be better to say that India's sense of nationality, rather than its passions, are today aroused; and to call this a *revolution* rather than an incipient rebellion! Its "declaration of independence" was made in December of 1928, giving the government a whole year to manifest what Gandhi called a "change of heart" and to show its willingness to do the right thing; while its first move, the determination to achieve national freedom by "all peaceful and legitimate means," was made way back in 1920 by the Naghpur congress. The monumental patience of India; its ability to keep stable in the face of Amritsars and Peshawars, and now its unparalleled exhibitions of nonresistance in the face of a cruelty that beggars description—these things should create a far greater sympathy for this nation, endeavoring to win its freedom by the methods of the Christ and to pay for it "in the coin of suffering," as Gandhi has bade them, than it seems to have had, thus far, in this country.

"Civil disobedience," as your editorial states perfectly, "is no more dangerous than the encircling violence." When a large part—very likely the greater part of that violence—is provoked by the authorities whose business it is to curb it, as was plainly charged in a splendid editorial in a metropolitan paper soon after your editorial appeared, that encircling violence becomes sinister indeed. I could not have written this even three weeks ago; it would have seemed lacking in truth, however much of truth was even then accessible through the *Indian* press. But since that time a deal of new light has leaked through the barriers erected to keep it back, enough so that I may ask space for this presentation of the nationalist side of India's war for self-determinism. And now that that "bit of philosophical camouflage draped over with unpleasant realities"—the Simon report—has appeared, India's side will be the more sympathetically visualized and her attitude toward it more clearly understood. Let us trust Gandhi and India, and have faith in non-violence, unless we are utterly cut off by our materialism, our seeming prosperity and our senseless confidence in brute force from the spiritual sources of the faith we profess and by which we know we ought to try to live.

New York City. BLANCHE WATSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: After reprinting the account by Negley Farson of the scenes enacted in Bombay, when the police tried to disperse a crowd of nationalists, you make the following comment: "The clubbing of a non-resisting people whose only wrongdoing it is that they desire national freedom." While my heart bleeds for the sufferings of the poor dupes, most of whom probably know little and care less for "national freedom," but who will do anything that Mr. Gandhi and his lieutenants command, I feel that the cause of truth demands that this statement be challenged. It is quite evident that the people were beaten solely because they disobeyed an order of the lawful authorities forbidding a parade of congress volunteers. Mr. Farson explicitly states so.

The city had just witnessed violent rioting. The authorities feared further disturbances, and exercised the power used in all such circumstances the world over of forbidding the assembling and parading of mobs. Whether they were wise or not in so doing is another matter. The point is that they had good cause for their order, and that the police violence took place, not because the members composing the mob were nationalists, desiring the freedom of their country, but because they delib-

erately disobeyed a police order. Much the same kind of thing has happened in France, England, America, etc.

Above all, let us be just.

Maywood, Ill. C. G. ELSAM.

EDITOR THE CHRISTIAN CENTURY:

SIR: In renewing my subscription to The Christian Century, which I greatly value, may I be permitted to point out what seems to me a curious bias which, at times, appears in its pages? If I might dare to say it, a certain one-sidedness. This, I thought, was the case in regard to China. Now it is India. You do not seem to take into account practical factors. I might write just such a one-sided account of Chicago, or of the south. It tends to inflame the mind, but otherwise is unconvincing.

I will venture to indicate some of the more obvious factors: (1) India is not a single country, but a sub-continent, comparable, say, to Europe, containing many diverse peoples. (2) There is no common language under which the government may be carried on, other than English, spoken by relatively few. (3) Electoral methods, of any value, among non-literates, are hard to conceive. Granting of the franchise, one would suppose, could only be gradual. Long prior education is necessary. In discussing the orient we persistently think in terms of the occident. (4) Diverse religions, as well as race, complicate conditions. Is it ingenuous, in discussing matters, to disregard the caste system, and all it implies? Or to turn a blind eye to child widows? Or to brush aside the many millions of untouchables? (5) Thinking of India as a single unit overlooks also the native states under native princes, with their quota of millions, which cannot be fitted into naive schemes. (6) Finally, to cite no further, to impugn the good faith implied in such a report as that of the Simon commission, well, it is hard to reconcile with an open mind, or excuse me, with fairness.

The India situation is serious enough, and, as suggested, a world portent. There has doubtless, under British rule, been hateful arrogance. There have been shocking incidents, "massacres" of misguided "innocents." But this is not the whole picture. In history books on another continent roles are reversed. When Indians slew it was a "massacre"; when whites slew, it was in the interests of "law and order." White arrogance is at the root of many troubles in race relations at large, of which we do well to take note, in time, in regard to Asia, in regard to Africa, in regard to all the world. On this I have taken my stand for longer years even than The Christian Century.

But this is not the whole case, whether in regard to China, or India, or Africa, or anywhere else, and as an ex parte statement is misleading. "With a great sum obtained I this liberty (citizenship)." . . . "But I am free (Roman) born," are statements which, in their deeper connotation, have meaning still, even for us today.

White Rock, B. C. W. LASHLEY HALL.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just reread your comment on the article by Negley Farson. It seems to me that, in face of the seriousness of the present situation which has developed between the nationalists in India and the British government, it would be well for President Hoover and Premier MacDonald to get together again to devise means for the settlement of the difficulties *from a truly Christian standpoint.* The leaders of the nationalist party in India are crying out against wrongs which they claim have been inflicted by the British government on their people. The charges which they make are serious. They are either true or they are not true, or perhaps they are only partially true. If wrongs have been done to the people of India by the British government, they should be righted as far as it is humanly possible to right them. Why should not an impartial and competent committee be appointed to look into this matter?

Here is a matter which, admittedly, involves world peace. If this is true, it is time for the leaders of the two great Christian nations of the world to take hold of it. Will those two great statesmen, both Christian men, both lovers of justice at whatever cost, appoint a commission to go to India *to investigate* the charges made by Mahatma Gandhi and his followers against the British government?

The sending out of such a commission would mean calling a halt to the present hostilities. The whole world, both Christian and non-Christian, is looking on. Force cannot settle this dispute. No question is ever settled till it is settled right. The good name of the whole white race is being "weighed in the balance." The Christianity of Christendom is being "weighed in the balance."

Claremont, Calif. MARY LEITCH.

EDITOR THE CHRISTIAN CENTURY:

SIR: The poem, "Mahatma Gandhi," in your issue of June 25, and the article, "Gandhi Converts a Missionary," in your issue of June 11, seem to indicate a poor sense of value and proportion. Gandhi's influence should not be underestimated, nor should he be judged too severely by Christian standards. But to compare him to Christ on a level of equality and sometimes of superiority, seems at this distance to be a rash judgment and one lacking in powers of appraisal.

For one thing, there have been times when Gandhi's sincerity has been open to question, as for instance, when he admits that India is not yet ready even for dominion status and then falls in with the group demanding complete independence. Again, if history is correct, the Jew who was crucified by Rome did not oppose Rome on political grounds, but rather went about doing good and teaching a group of disciples the principles of the spiritual life. He definitely rejected the temptation to be spectacular. It is a little difficult not to see in Gandhi's march to the sea a means of seeking notoriety. He knows that the making of salt is nothing more than a gesture. It is a little difficult to imagine Christ in such a role. For Christ did not make gestures and Christ did not play a role.

The sentiments expressed in the poem and article referred to remind us that we need to be a little careful how *we* apotheosize a man who cannot be said to have proved his right to spiritual leadership.

Pawnee Rock, Kansas. J. S. PLOUGHE.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read the editorial entitled "Gandhi Before Pilate!"—which seems little short of sacrilege. We are becoming accustomed to Americans flying about India and coming to rest at the Gandhi ashram, then going home and filling the American press with "the most wonderful and greatest man in the world," a second Christ, etc., but it passes understanding how a great religious magazine should lend its pages to such a one-sided statement of a most difficult and complex situation which now exists in India.

I have lived for more than 40 years in this land and know something of what Britain has done for it; how the government has fostered education, established hospitals, built railroads, built up industries, opened up thousands of acres to cultivation by irrigation, reduced the terrible effects of famine, has given good and stable government and seen that justice has been dealt throughout the length and breadth of the country; these, and many more blessings have been given, which have caused peace and increasing prosperity throughout the land. Compare India with China, which has had an independent government for more than 4000 years! Only recently more than 15,000 people were killed by bandits, and the country is devastated by famine and floods without a strong government to mitigate its horrors.

The reign of disobedience and law breaking instigated by Gandhi is leading to mob violence in many places with loss of life and destruction of property and, worst of all, causing hatred between the different classes which it will require years to overcome. It is the duty of the American press, if it says anything, to be on the side of law and constitutional advancement.

Dilaram, Mussoorie, India. (MISS) A. E. LAWSON.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Vannutelli, Dean of Cardinals, Dies at 93

Cardinal Vannutelli, 93 year old dean of the sacred college, of which he was a member for 40 years, died on July 9. Throughout his long career Cardinal Vannutelli took eager interest in politics, being a staunch believer in the Fascist regime, and a great admirer of Mussolini, whom he characterized as "a statesman of iron will and lofty mind who has inherited the spirit of Roman greatness." Diplomat and apostle of peace, he had represented the holy see in all parts of the world. He was given credit for the first overtures in 1924 which brought about the settling of the "Roman question," created the vatican state and brought peace between the opposed church and state. He was known as an ardent advocate of world peace.

Illinois Church Council Elects Permanent Secretary

At its recent meeting, held in Springfield, the administrative committee of the Illinois Council of churches, which was organized a few months ago, extended a call to Dr. Robert E. Pugh, of Lake Forest, Ill., to become its permanent executive secretary. Dr. Pugh, a Presbyterian minister, has held several positions with his own denomination involving exceptional responsibility, and has been greatly interested in interdominational activities. He was formerly chairman of the executive and administration committees of the Ohio council of churches, in which state he held pastorates. Dr. Pugh will undertake the duties of his new office Sept. 1, at which time he will remove to Springfield, where is located the state office of the Illinois council.

New York Interdenominational Summer Schools

Five interdenominational summer schools will be held during this season —July 21-Sept. 5—under the New York state council of religious education. The dates and places of the schools are as follows: Central New York school, Cornell university, July 21-Aug. 1. School for town and country ministers, Cornell University, July 21-Aug. 1. Northern New York school, St. Lawrence university, Canton, July 21-Aug. 1. Western New York school, Silver Lake, N. Y., Aug. 4-15. Southern New York school, Camp Sloane, Millerton, Aug. 25-Sept. 5. These schools are all standard schools approved by the International council of religious education and offering its credits. The purpose of the schools is the training of pastors, directors of religious education, Sunday school superintendents and teachers in all departments of the Sunday, week day and vacation church schools. Additional information may be secured from the New York council of religious education, at 81 Howard st., Albany, N. Y.

More Church Union In Ohio

At a congregational meeting of the United Presbyterian church, Salineville, O., a motion was carried to accept the resignation of Rev. Ross S. Wilson as pastor, to take effect Sept. 1. A motion was also carried to federate with the Presbyterian church. Similar action was taken by the Presbyterian church a few weeks ago. This will mean that the churches will hold their own membership and worship in their own buildings, but will have only one minister who will be employed to preach for both congregations.

Mme. Schumann-Heink Sings For Missions

At a concert given under the auspices of the women's foreign missionary society of the Darien, Conn., Methodist church,

British Table Talk

London, July 1.

NO ONE can escape from the fact that India does not welcome the report. But it is impossible to call the round table conference and to let the report be ignored, while starting de novo. For one thing, the report is a document submitted to parliament by a commission on which all parties were represented, and its report is unanimous. The report must be laid before the conference; though it cannot be made the end, it must be the beginning of its deliberations. In this country, the critics fasten upon what is the obvious danger in the scheme, the powers reserved for the viceroy and the governors. Most writers here agree with the report in the main direction—which it considers right—the union of India through the federation of self-governing states. It is the way by which Canada, South Africa and Australia came to their unity. But in India, as it is seen today, that way may appear a blind-alley, and the suspicion is confirmed among the nationalists that the report is but one more attempt to keep India an indefinite time out of her inheritance. The Manchester Guardian, which has a long and honorable record of sympathy with India, admits that the scheme calls for magnanimity on the part of India, but claims that it shows the way to a goal which is neither dominion status nor independence, but something greater than either—a self-governing federation unparalleled in the world's history. The voice of labor in the Daily Herald exhorts the prime minister to take the line of common sense. "India must be in the empire on equal terms."

The Simon Report

* * *

Mr. Baldwin Hits Out

Mr. Baldwin is commonly represented in the part of a country farmer, tranquil and good-tempered and seeking nothing better than peace in our time. Last week he was seen in another light. Intrigues have been on foot to oust him from the leadership of his party. The wicked uncles, Lord Rothermere and Lord Beaverbrook, have been busy at this game. Mr. Baldwin revealed the startling fact that these men, as the price of their support, had demanded that the leader of their party should submit to *them* the names of the men whom he would invite to join him if he were to form a government. There is plainly a conspiracy forward to secure the control of the state by these two newspaper proprietors. In fighting government by newspapers Mr. Baldwin has with him all who care for the best political traditions of this country. "The rapid monopolization of influence through trustification of the press," says the Week-End Review, "under the control of half a handful of self-chosen men is introducing a new menace in affairs." But it is only right to add that it is high time our statesmen did take their courage in their hands. As a matter of fact, neither Mr. Baldwin nor Mr. Lloyd-George can be called quitters in this matter. Mr. Lloyd-George says bluntly that these two peers actually made Mr. Baldwin premier in 1923 and also in 1924.

* * *

And So Forth

The Bournemouth assembly begins tomorrow. A large and distinguished body of American Congregationalists are there, including Dr. F. B. Smith and Dr. Jay T. Stocking, who is to preach the council sermon, and Dr. Albert W. Palmer. Of this more later. . . . Among the many guests in this land an honorable place must be given to the patriarch of Alexandria, who is taking part in the Lambeth conference; his full title is "His All Holiness, His Beatitude Meletios II, Pope and Patriarch of Alexandria, Third Prelate in Christendom." He has been through many perils in his life at the hands of the Turks; he has been stoned, imprisoned, starved, flung down a steep staircase. His presence shows how close is the relationship between Canterbury and the Orthodox church. . . . The second test match ended today, in the well-earned victory of Australia. Bradman is a very great cricketer, and "Duleep," as the Indian cricketer is familiarly called, won great glory. But we were conclusively and thoroughly licked. And now for the third encounter! . . . In tennis we have still the finals to come, and it looks as if the victory in the men's singles, as well as in the women's, would rest with America. Allison beat Cochet, but it is most probable that Tilden will be the winner. But what a lot of sporting events there are! Still there is Lambeth to balance them. . . . "In theology as in practical politics there is a great temptation to take a season-ticket on the line of least resistance and to call it statesmanship." The author of this quotation will be easily guessed—the dean of St. Paul's. He, along with Canon Alexander, has been honored on the occasion of the reopening of St. Paul's. . . . What more can be said in praise of Mr. Bobbie Jones? He has won both the championships and done this with a display of skill and courage which have made "the ranks of Tuscany" to cheer.

EDWARD SHILLITO.

XUM

on June 23, Mme. Schumann-Heink was the guest artist. Rev. W. H. Wakeham, minister of the church, reports that 700 persons were in attendance at the concert, which was held in the high school auditorium.

Van Wert, O., Churches Hold Union Summer Services

During the months of July and August

An All-India Conference on Rural Work

Poona, May 27.

THE Christian forces in India under the leadership of the National Christian council are now engaged in giving effect to the main recommendation of the Jerusalem meeting of 1928 regarding rural work. This recommendation, in the words of the Jerusalem findings, is that "the rural work in mission fields is an organic part of the service demanded of the church everywhere east and west—to lead in the effort to build a rural civilization that shall be Christian to the core." To help the Christian forces in India in this task, the International missionary council arranged for its counsellor on rural work, Dr. Kenyon L. Butterfield, who has devoted a lifetime to the study of rural problems in many lands, to visit India and study her conditions. During the five months of strenuous travel and study recently completed he was able to visit most of the important centers of rural work, hold conferences with missionaries and church leaders and consult leaders in public life and government officials.

Plan Definite Programs

On the completion of Dr. Butterfield's tour the National Christian council called a conference consisting of representative rural workers to meet with him and consider his tentative report. Well-known agricultural missionaries like Dr. Sam Higginbottom of Allahabad, Rev. B. C. Case of Burma and prominent Indians like Mr. K. T. Paul responded to the invitation. The conference, held in Poona recently, proved most helpful. Concrete suggestions to churches and missions that want to launch on this form of service have emerged. Apart from this, the statement drawn up by the conference on the Christian basis of rural work is of permanent value and should serve as a clear guide to those who are still perplexed about the relation of rural work to the general program of missions.

Space does not allow giving this statement in full. But a few extracts from it may be printed: "To us rural service is of the very essence of the gospel of Christ and therefore an integral part of the Christian message. Its sure sanction is Jesus Christ himself. . . . The great imperative to love our neighbor as ourselves carries with it the inescapable implication of social service, and the Christian privilege to share the Christian heritage leads us inevitably to the task of rural reconstruction. We see village life maimed by many avoidable evils and dwarfed by unnatural disabilities. All these are barriers that hold back the abundant life that Jesus Christ came to give, and we cannot rest till the barriers are down. We count it then our duty and privilege to give the good news of redemption to our brothers and sisters in rural India, and to give it in deed as well as in word. . . . In the gospel of Jesus Christ we find the sure source of power to achieve social and economic amelioration; to us, therefore, any endeavor in the name of Christ to minister to the desperate needs of rural India, be they medical, educational, social, economic or religious, is essential evangelism. While there must be diversity in method, there need not be conflict."

Dr. Butterfield stated that his experience in India had deepened his conviction that the aims of Christian rural service set out at Jerusalem were essentially sound. Applying these aims to India he laid down the following as guiding principles. These the conference accepted after discussion. (1) Churches and missions should adopt a village centered policy. (2) Personal character training should be the objective. (3) Education should be recognized as the fundamental method. (4) The rural reconstruction unit offers the best plan for expressing the Christian view of life and the carrying out of a full program of rural service. (5) The time is ripe for churches and missions to formulate a Christian rural policy that will affect for good the rural community as a whole and commend itself to government and other agencies at work in the same field.

Scope of Rural Work

The constructive proposal outlined in (4) was considered of sufficient importance to make it the chief subject of discussion. The rural reconstruction unit was defined in the following terms: "A rural reconstruction unit is a group of contiguous villages, perhaps 10 to 15 in number, in which as full a program as possible of rural reconstruction service shall be made available to all the people. All agencies for educational, health, economic and social progress will be urged to pool their efforts through some form of community council in an attempt to get the people to cooperate in building a new type of Indian rural community. The church must lead in this endeavor to make the enterprise thoroughly Christian in spirit." The service contemplated in such a center embraces a community school, preventive medical work, adult education, training in the use of leisure, promotion of subsidiary cottage industries, the improvement of home life, cooperative societies for agriculture, for marketing of produce and for purchase of necessaries, organization of village committees for the prevention of litigation and other activities.

Facilities for Training Needed

For putting through such a comprehensive program of service in the areas of missions and churches, it is obvious that there should be facilities for training men and women who will lead in this work. It was therefore urged that the National Christian council should explore the possibility of organizing one or more training centers on a cooperative basis where the full program of service required for the rural reconstruction unit could be explained and demonstrated.

A recommendation of the conference which those in the west responsible for the training of missionaries should take note of is that missionaries coming to India should have some understanding of rural affairs before leaving their home countries, and Dr. Butterfield was requested to bring this matter before the authorities of missions in the west.

The importance of the Christian forces developing immediately the comprehensive and unified Christian enterprise that rural India needs was fully recognized by the conference, and in order to do this effectively it was recommended that the National Christian council should have a staff of three secretaries with reference to rural work, available for three different parts of the country. But in view of the already heavy financial obligations of the National Christian council the conference expressed the opinion that an endeavor be made to provide the funds for the cost of the increased secretariat from sources outside the regular council budget. The suggestion was made that help might be forthcoming from the Agricultural Missions foundation, to whose practical interest in rural work in India some of the delegates present paid tribute, and that agricultural colleges in the west which have successfully carried out experiments in rural reconstruction might also be prepared to assist similar efforts in India. Reference was also made to the Golden Rule foundation as a possible source of help.

The conference marks a definite orientation of missionary policy in India in favor of including service to rural communities as part of the Christian gospel. Hitherto, if missions rendered any service to villagers, the tendency has been to confine it to those who became Christians or hoped to become Christians. The new ideal of rural service placed before missions by the Jerusalem conference and amplified by the Poona conference is to serve all villagers in the spirit of Christ in relation to their needs and thus help in building up a new rural civilization which will be Christian and at the same time Indian in every respect.

P. O. PHILIP.

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the First Presbyterian and First Methodist churches of Van Wert, O., are worshiping together at a single morning service.

Death of W. A. Montgomery, Baptist Layman of Rochester, N. Y.

William A. Montgomery, Baptist churchman and Bible class teacher for many years, as well as business leader, died at Rochester on July 10. Mr. Mont-

Special Correspondence from New England

Boston, July 11.

THE fifth conference of rural church workers was held at Ocean Park, Maine, June 23 to 27. The attendance was over one hundred, six times as many as last year. The cooperation of the Hazen foundation, Haddam, Conn., in appropriating $1,000 to help pay expenses of country ministers added to the attendance. Rev. J. S. Hammond, North Canton, Conn., gave a course on "Pastoral Psychology"; Rev. Alfred V. Bliss, of the Massachusetts Congregational conference, four book reviews. A session of the New England town and country church commission was conducted by its president, Mr. John Sherley, and secretary, Rev. Kenneth C. MacArthur. The latter also gave an address on "Eugenics." Each of the four days was named for a state and four pastors from each talked about: "My Parish and Its Solutions." Mrs. Lucia Ames Mead spoke on "Implications of the London Conference." Just a year ago today the Interseminary commission for training the rural ministry was organized by the divinity schools of Yale, Hartford, Boston university, Newton, and Bangor. It was due to a "conscious recognition of the critical state of rural churches in New England, and of the general failure of theological institutions to provide a specially trained and stable rural ministry capable of leading the countryside into a more adequate religious organization and expression." Its embarrassment for lack of funds was relieved by a grant made by John D. Rockefeller, jr. Dean Luther A. Weigle of Yale is chairman of the commission. It employs a staff of three: Dr. Malcolm Dana, who divides his time between Yale and Hartford; Prof. Charles M. McConnell, serving Boston and Newton, and Mr. Ralph S. Adams, secretary of the staff and director of research, who gives half his time to Bangor. It issues a bi-monthly paper, "In Green Pastures," for free circulation among rural church leaders. It financed and conducted a school for rural pastors at Bangor, Me., June 9 to 20, with a faculty of eleven. The commission's staff also visits parishes served by seminary students to assist them to analyze their fields and organize programs to meet the needs discovered.

Rural Religion Recognized

* * *

Two Rare Days In June

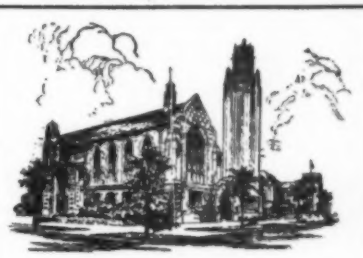
Your correspondent had the privilege of attending two minor religious gatherings whose harmony and idealism were as beautiful as the perfect summer weather which made their sylvan settings a delight. The nineteenth conference of union churches was held at Stow, June 4. It exceeded all its predecessors in attendance and enthusiasm. Rhode Island was represented as well as Massachusetts, and next year it is likely to be a New England affair. It recommended that every union church contribute to the independent mission in Albania, the union church of Panama and to the ministerial annuity fund of the denomination to which its pastor belongs. Also that any church which contemplates seeking denominational affiliation should first call an interdenominational council for advice. On June 28 the Boston chapter of the Brotherhood of the Kingdom met on the lawn between the West Newton Baptist church and the home of its president, Mr. Fred L. Smith, in the shifting shade of a great elm. Dr. Leighton Williams of Marlborough, N. Y., one of the founders of the order, was present, and hallowed memories of translated leaders like Samuel Zane Batten, Josiah Strong, and Walter Rauschenbusch, inspired discussions combining to a rare degree deep spirituality with fearless attack upon the industrial and international evils of our day. Small as the total membership of the brotherhood has been during these 40 years, through its members and their writings, it has exerted world-wide influence. It was recalled that at the first Universal Christian conference on life and work in Stockholm, a member of the French organization quoted Rauschenbusch; and the phrase, "The Kingdom of God," occurs 108 times in its proceedings.

* * *

New Haven Notes

The Woman's Law Enforcement committee of Connecticut held a loyalty luncheon of a thousand men and women on June 12 under the inspiring leadership of the national chairman, Mrs. Henry W. Peabody. . . . "The United Center Church School" will be put into operation in the fall, under the direction of a joint board of three from each church. . . . The attendants at the Sunday morning lectures of Prof. Carl S. Knopf thus expressed their appreciation: "The prophets have been made to live again before our eyes. We have seen their relation to the political and social problems of their times, amazingly similar to ours today. We have a new conception of the beauty and rhythm of Hebrew poetry." . . . Prof. Knopf's summary of "Jonah" is too racy to omit: "It is more than the tale of a whale. It is a whale of a tale, a satire on narrow bigotry that would rather see fellow beings consumed in divine wrath than a pet system of ideas changed."

E. Tallmadge Root.



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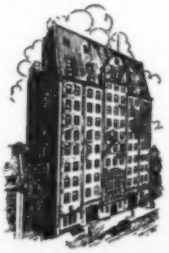
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- THE BIBLE THROUGH THE CENTURIES by Herbert L. Willett ($3.00)
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gomery was chairman of the board of trustees of Colgate-Rochester seminary. His widow, Mrs. Helen Barrett Montgomery, is well known as a teacher of the Bible and as a leader in Northern Baptist activities. She was at one time president of the Northern Baptist convention.

Dr. C. B. McAfee Joins Presbyterian Mission Board

Dr. Cleland B. McAfee, professor of systematic theology at the Presbyterian seminary, Chicago, has accepted the secretaryship of the Presbyterian board of foreign missions, to succeed Dr. Arthur

Correspondence from Western New York

Buffalo, N. Y., July 10.

ELBERT HUBBARD is not forgotten in his home town. East Aurora, N. Y., recently was the scene of a four-day celebration of the 74th birthday of the Roycroft philosopher. Elbert Hubbard III pulled the cord that unveiled the heroic size statue of the man who went down with the Lusitania. The statue is the work of St. Jerome Connor and shows the subject in field garb, for the first Hubbard loved to roam the fields and woods of western New York. Among the guests at the celebration was Clarence Darrow. He was the principal speaker at the unveiling. "Elbert Hubbard was different from the crowd," he said. "I liked him because he was an individual, and second because he was a unique person. He wasn't a joiner. The typical mind today is for that sort of thing. We join the church, the Masons, the Knights of Columbus, the Elks, the Moose and all the rest of the animals. But he didn't." We share with Clarence Darrow his distaste for joining. None the less, Elbert Hubbard was a joiner. He joined himself, his own institutions and projects, his own ideas, books and publications. We of western New York have an honest respect for the ability, achievement and memory of Elbert Hubbard the first. Elbert Hubbard the second, with a son's affection and admiration, carries on the artcraft work of his father, but not his genius.

East Aurora Remembers Its Philosopher

* * *

From Buffalo to Broadway

The First Presbyterian church of Buffalo has yielded another minister to a great New York church. Less than three years ago the Rev. George A. Buttrick, a young man who surely has the "gift of preaching," was called to fill the place left vacant by Dr. Henry Sloane Coffin. George Buttrick has given a good account of himself in the "graveyard of preachers." It will not be his preaching graveyard. He was succeeded in Buffalo by a young Congregationalist, the Rev. Allan Knight Chalmers. Chalmers, of entirely different gifts, gifts of personality rather than preaching, quickly won a place of influence both in his own congregation and the city. Now he has been summoned to succeed Dr. Charles E. Jefferson at Broadway Tabernacle and he has answered yes to the summons. I predict that New York will not be the graveyard of this young preacher. Of sturdy physique, broad of shoulder, with equally broad sympathies, friendly in manner, having convictions, courageous in speech, Allen Chalmers Knight has the qualities that spell genuine success. Without a doubt, he will win on Broadway.

50 Year Preachers and a 100 Year Church

Of anniversaries there is no end. No sooner have I noted one in these columns and thought that I was done, than another pops up. Dr. Theodore H. Becker has been 50 years in the ministry. For 45 of those years he has been the pastor of one of Buffalo's large congregations, Christ Evangelical Lutheran. He numbers his spiritual children by the thousands, for he has confirmed large classes every Easter for 50 years. Another fifty year man is Dr. Frederick S. Parkhurst, minister emeritus of Asbury-Delaware Methodist church. He preached in the pulpit of that church on July 6 from the same text he used 50 years ago. His sermon was full of Christian hope and optimism. Now let us gently jump from 50 to 100 years. In the country, at the edge of Buffalo, stands St. Peter's Evangelical church. The building, the oldest hereabout, was erected in 1849, and still renders service. The congregation was organized 19 years earlier, and shows a vigor of congregational life that does not by any means betoken its age.

* * *

Dedicate Children's Chapel

A children's chapel has been dedicated in the Church of the Good Shepherd, the large Episcopal parish in the Central Park section. A plain, barren school hall has been transformed into a lovely chapel, with arches, stained glass windows, beautiful woodwork. It is all the idea of the late William Phelps Northrup. His widow has faithfully carried out his idea and made real his dream. In Paris he found the theme of the window which is over the chancel, and Tiffany has perfectly wrought it into art glass. The theme is Christ and the children. A beam above the chancel is stained a soft golden brown and bears the inscription, "Suffer the little children to come unto me." The chapel seats but ninety people, and by its very size is a gem.

* * *

New Preachers Begin Work

New preachers, new to Buffalo, have recently come to the city. The Rev. W. Heald Bentley succeeds, in the pulpit of Trinity Methodist church, the successful Jesse P. Bogue, who has already begun his work as headmaster of the Troy Conference academy in Poultney, Vt. The Rev. A. W. Kirsch, jr., has started his ministry at the Lutheran Church of the Redeemer. He was ordained the Wednesday before his entrance upon his work as pastor. He completes a family ministerial triumvirate, for his father and a brother are already in the Lutheran ministry.

BRUCE S. WRIGHT.

J. Brown, who is retiring from this post. Dr. McAfee will assume his new duties about Sept. 1.

Dr. Klaer New Presbyterian Pastor at U. of M.

Rev. Alfred L. Klaer, since his graduation at Princeton seminary an instructor in the Bible department at Lafayette college and pastor of the Congregational church at Patchogue, L. I., has accepted the position of university pastor for the Presbyterian board of Christian education, at the University of Michigan.

California School Awards Honorary Degree to Prof. Wieman

Occidental college, at its June commencement, awarded the LL.D. degree to Prof. H. N. Wieman, of the U. of C. divinity school.

Brooklyn Methodist Hospital Reaching Million-Plus Goal

The Brooklyn Methodist hospital building fund is nearing its goal of $1,200,000. Brooklyn citizens and nearby Methodist

Special Correspondence from China

Peping, May 31.

THE World's Sunday School Association has agreed to cooperate with those in China who desire a new and more comprehensive approach of religious educational enterprises to the modern needs of China. Such efforts have been delayed for some years while fruitless efforts have been made to obtain a united front in the field of religious education. When the China Sunday School union made a final and unqualified refusal to revise its constitution or to enlarge the scope of its program, the standing committee on religious education of the Church of Christ in China extended an invitation to the World's Sunday School association to send a specialist in religious education to China to spend at least a year, directing the making of a survey. The administrative officials of eight church and mission groups joined with the united indigenous church in making the invitation. The world's association stated that it considered the proposal one of the most important ever received by it.

Seek New Sunday School Program

* * *

See New Alignment of Christian Forces

A Chinese with broad experience in religious education and a missionary similarly qualified will serve with the specialist on a commission in charge of the making of a survey. The purpose of the study will be to discover facts and to make proposals looking to a better articulation of all such work in China and particularly to the production of an adequate supply of modernized literature. The Chinese Recorder, missionary organ, says editorially in its May issue: "Under such circumstances a new articulation of Christian forces is inevitable. Since efforts to unite the Christian forces along this line have failed, we welcome this move towards the setting up of a parallel organization to meet the unmet needs of our present situation." The Daily Vacation Bible School association has changed its name to China Christian Daily Vacation Bible classes to avoid coming in conflict with government regulations which forbid "schools" for the propagation of religion.

* * *

Gifts from Chinese Sources Growing

The general assembly offices of the Church of Christ in China report that financial support for its national work from Chinese sources in the first year of its existence was $516; last year it was $1,147 and this year $2,000. As a result of his latest trip to China, Dr. John R. Mott has recently secured a fund of U. S. $5,000 to be used exclusively in meeting the expenses of a national general workers conference for the administrative leaders of that church, and for eight regional conferences of pastors, evangelists, Bible women and other local church leaders. The conferences are for Bible study, for the deepening of the spiritual life and for richer equipment for Christian service.

* * *

General Distributes Bible

Some years ago General Chang Tz-kiang arranged with the American Bible society for the circulation at his expense of 6,500 Bibles and 12,000 New Testaments. On the cover in the donor's own caligraphy were Chinese characters which said: "This is the greatest classic under heaven." He has been so pleased with the results that he has again made a gift of $5,000 for a similar distribution. Most of the copies will be sold at a nominal price, but a limited number will be reserved for presentation to ministers upon their seminary graduation or ordination, and for placing in hospital wards.

* * *

Yenching Receives Record Chinese Gift

What is probably the record gift by a Chinese to a Christian institution has been made anonymously to Yenching university. The Rockefeller foundation for many years has been making an annual grant to the support of the college of natural sciences of that institution. It recently offered to give outright a capital fund which would provide the same income as the previous annuity on condition that the university obtain a like amount in permanent endowment. A Chinese friend, who desires that his name be withheld, has matched the amount with a gift of U. S. $250,000. This half-million endowment was almost immediately raised in effect to a million by the offer of the foundation to give another $250,000 if the sum could again be duplicated by the university within five years, and to pay meanwhile the income upon that amount annually if the university could raise that amount in subscriptions. Friends in America immediately underwrote such an annuity for five years or until the permanent capital fund is obtained.

* * *

New Method of Fixing Mission Policy

The North China council of the American Board mission has had a rule for some years that missionaries should be returned to the field only upon invitation of the association of churches in the districts in which they have been stationed. At a recent meeting of the council, the total budgets of all workers, whether nationals or westerners, were placed upon a large blackboard for comparative purposes and their relative values to the carrying forward of the work debated. As a result, two missionaries now on furlough will not return to the field. The delegates also were much concerned over the issue of local autonomy. It was finally voted that the council must be permitted to use "more than advisory powers" in the supervision of the work in districts "where there is an unsatisfactory situation." A commission was thereupon appointed to visit and inspect all the churches in the Fenchow district.

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"Educating for Peace"

By Elizabeth and John L. Lobingier [$2.00

Christian Century Book Service

churches subscribed a million during March, and of the $200,000 sought from the churches of the supporting churches half of the amount has already been pledged.

Rev. G. C. Pidgeon Goes to American Presbyterian Church, Montreal

Rev. George C. Pidgeon, who has served Bloor Street United church, Toronto, Ont., for 15 years, has accepted

Youth Council Frames Program for Religion

Toronto, July 4.

IT WAS a dramatic moment, for 200 keen young men and women had been working for days to find their own mind. They had drafted a declaration urging the youth of the nations "to refuse to participate in any phase of military activity and to give their energies to the furtherance of pacific methods for the settlement of international disputes." They had faced sharp differences of view but had rooted their statement in patriotism, seeing that their nations had renounced war as an instrument of policy, and they had come to see their duty in line with the Paris pact. They had come to unanimity and were about to act when there was heard a word: "We are nearing holy ground—let us pray." And they prayed: then they acted. In reverent silence and as by one impulse they rose. In the stillness was heard another voice uttering the noble line of Rupert Brooke's:

"Now, God be thanked who hath
matched us with his hour."

Discount it as we may, there was serious purpose and something lay behind it.

Organization of Council

In 1926 at Birmingham, Ala., a gathering seeking to represent the Christian youth of North America was organized, and now the first large scale effort of the kind has been carried through. Every Protestant organization of youth was included in the project and 200 young persons were elected with utmost care from every part of this continent. During the last year in every area the problems of youth have been surveyed by young people, starting with an elaborate questionnaire and leading to the discovery of common aspiration, need and protest. The elected delegates constituted the Christian Youth Council of North America which met in the beautiful chapel of Knox college on the campus of the University of Toronto. They organized in six commissions, each dealing with one major problem or group of problems. The commissions brought tentative findings to the whole forum and after discussion there final action was formulated. The effort occupied every day for a week, usually until near midnight. Then the council was merged in a larger conference of 1,200 delegates where the findings were considered anew so that they might represent thoughts in which a large number had shared. The scene referred to above marked the adoption of findings on international relations. Like all the other reports the declaration represented thought and purpose formed without the direction of adults, but with the assistance (only when sought) of persons supposed to be expert in the field under observation. Thus may the church learn, at last, just where our young people really stand.

Youth's Understanding of Jesus

The first report declared the desire for a religion which commands whole hearted allegiance, not "peculiar and unnatural but wholesome and high minded." Jesus has through the ages led men and women to that life in which they found need met; and through study of him youth today may still find the way. Creeds are postponed until experience demands them. Meanwhile these young people find attraction in certain aspects of Jesus—"His sincerity, stability, courage, nobility and intensity of purpose." (One pauses on that word "stability.") On closer observation they find in Jesus an ideal of personal life, an ideal for social life, and a relation to God which explains all else. The power thus discovered these young people believe to be one with that found working in nature, in history and in the human conscience. They expect to find the way of Jesus all satisfying and thus to discover infallibility in Jesus.

Christian conduct is something to be discovered and to be created. Life situations must be worked out one by one, but must always be seen as aspects of one eternal unity. Action will be regarded as right if it leads to the highest wellbeing of all. This involves some experiment and much reflective thought. Dogma is rejected as a starting point, except so far as there is a faith that the best life does make for the highest wellbeing of all. But right conduct must be based on respect for personality and issue in abundant life, devotion to truth, and experience of communion with God. Inevitably the council sought to work out the implications of this view in relation to the home life where they seek adjustment to the life of the older generation. Their estimate of the failures of parents is most revealing and would be illuminating to thousands of adults; but not less clear is the recognition of the failure of youth in family loyalty, unselfishness and good fellowship. Most carefully do the young folk survey the problems of the home and the school in preparing childhood for the life of the world. Undue shelter is deprecated, responsibility must increasingly be placed on the growing person, and self-government be reached through participation in family councils. Religion, too, is here to find its best expression.

Favor Coeducation

Those concerned in education may see in the reports what young people today require in college, in leisure time, and in social action. They do not content themselves with vague aspirations but are quite explicit as to means. Dr. Goodwin Watson remarked that he had never known a council so intent on the "how" as well as the "what." The council worked out a certain set of tests by which to evaluate any program of recreation and discussed such matters as gambling and dancing in the light of these. Positively the verdict was given for coeducation as best introducing boys and girls into the actual experience of life; and the choice of a college was also subjected to a series of tests

(Continued on next page)

an unanimous call to become pastor of the American Presbyterian church (United church of Canada).

Krupp Steel Works Head Lauds Peace

It is reported that Baron George Krupp, head of the famous Krupp steel works, of Germany, said recently: "War is foolish and destructive. If the same energy were turned toward the arts of peace and industry, this world could be a fine place for all manner of people, and there would be no such thing as poverty. You can assure the world that Krupp steel works will never again be used in the service of the god of war."

YOUTH COUNCIL

(Continued from preceding page)

which one can readily apply for himself.

Boy and girl relations were thoroughly discussed in commission and in the whole forum, and there emerged the confession of needed help from parents fitted to advise and inform, from teachers and pastors who have the requisite insight and psychological training.

Instead of Evangelism and Missions

The council had a commission on "other youth." Both "evangelism" and "missions" proved uncongenial terms. But there was no hesitancy about having something which the Christian can help fully share with "other youth." They found in Jesus these definite faiths which they wish to share with others: God as Father, all men as brothers, sacrificial and suffering love as the supreme redemptive power, and the incarnation of love in the routine of daily conduct. Yet those who have inherited another religion are to be approached with sympathy and their religions studied appreciatively.

Christian unity inevitably demanded consideration and there was insistent demand for much closer cooperation among the organized communions. There was slight evidence of any demand for church union, and indeed many had been made immune to such ideas. Uniformity was sought by none, and organic union with diversity had not yet captured the imagination of the council as a whole.

The quest for a concrete Christian society was insistent and specific more especially as it is to be realized in racial contacts, industry, citizenship, and international relations. Here again one recognized sturdy realism and an appreciation of the complexity of many situations involved. The most strenuous efforts had been put forth in the treatment of war. Demand is made for the utmost promotion of the wider fellowship through the League of Nations as its work is made known through societies affiliated with it. The rejection of military solutions was no more emphatic than the quest for the creation of an international way of thinking and living.

Praying to the "Young Man Jesus"

Supremely illuminating was the work of the commission on prayer and worship charged, as the commission was, with actual leadership in the worship of the council itself. No one will forget those mornings in the beautiful chapel with its silence, its preliminary reticences and its silent recessionals. The arrangement of music in these acts must have been for many a startling novelty. For strains, almost inaudible, were washing over the soul of every worshiper and quite skilfully the prevailing theme of the period was made to haunt the otherwise unbroken silences. Who will forget Marjory Beers as she led in prayers, each one addressed, "O Young Man Jesus," and the stanzas which she contributed to the voicing of aspiration? And who will forget the long period of undisturbed stillness which followed the close of the worship as time after time in varying tones the haunting melody was suggested, "I want to be a Christian in my heart"?

Youth very explicitly formulated its requirements of the church in worship. The council repudiated the idea of young people leading the worship of the church except after thorough training. But they demanded that every act of corporate worship be artistically perfect, there must be no doggerel and no unworthy music. Occasional worship was closely studied as providing for needs not otherwise met, and the suggestion was made that in all such times mimeographed orders of service be available, and that no interruption of the rhythm of worship by announcements and explanation be tolerated. All this should be done in advance or on paper. Great emphasis was laid on youth studying the history and meaning of all symbolism used in one's own communion and not less on studying the inward wealth of symbolism in communions other than one's own. This imaginative participation in the worship experience of others was advised as a great promotional agency for the larger church union.

Such is youth as it stands before the church. Does the church hear its voice and will it heed? Or will the criticism of the council be justified that the church is too often controlled by very mature people for the maintenance of their familiar usages and modes of conduct? It was the opinion of everyone who shared in the process of the week that no more vital process had ever been known here, and that all over this continent there will now be little groups working together to bring vital service to those churches which will welcome them.

One came away from that week of intense religious life with Ibsen's line haunting the memory—"I hear the younger generation knocking at the door."

ERNEST THOMAS.

BOOKS RECEIVED

The Buddha's Golden Path, a Manual of Practical Buddhism, by Dwight Goddard. Luzac & Co., London.

In the Red, by Roy Milton Iliff. Stokes, $2.00.

The Religious Background of American Culture, by Thomas Cuming Hall. Little, Brown & Co., $3.00.

The Last Full Measure, by Honore W. Morrow. Morrow, $2.50.

How Shall I Learn to Teach Religion? by Blanche Carrier. Harpers, $1.50.

The American Road to Culture, by George S. Counts. John Day, $2.50.

The Sayings of Jesus, Their Background and Interpretation, by Benjamin Willard Robinson. Harpers, $3.00.

The Gospel for Main Street, by Charles R. Brown. Century Co., $2.00.

The Negro Peasant Turns Cityward, by Louise Venable Kennedy. Columbia University Press, $4.25.

The Infidel Emperor and His Struggles Against the Pope, by Paul Wiegler. Dutton, $5.00.

The Protestant Ethic and the Spirit of Capitalism, by Max Weber. Translated by Talcott Parsons. Scribners, $3.00.

To the South Seas, by Gifford Pinchot. Winston, $3.50.

Evangelism and Christian Experience, by John S. Stamm. Evangelical Press, $2.00.

The Aeneid of Virgil, translated by Harlan Hoge Ballard. Scribners, $2.00.

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Paul of Tarsus, *Glover*, $2.00
Preaching With Authority, *Mouzon*, $2.00
Outspoken Essays, *Inge*, $2.00
Personality and Progress, *Hodgkin*, $2.00
My Idea of God, *Newton, Ed.*, $2.50
Our Recovery of Jesus, *Bundy*, $2.50
Quest of Experience in Worship, *Byington*, $2.00
The Religious Response, *Wright*, $2.00
The Humanity of God, *Buckham*, $2.50
Facing Life, (talks to youth), *Faunce*, $2.00
Can I Teach My Child Religion?, *Stewart*, $1.50
The Book Nobody Knows, *Barton*, $1.00
Anglo-American Preaching, (*Inge, etc.*), $1.75
American Pulpit (25 *sermons*), $1.00
Creative Work of Jesus, *Lamont*, $2.00
Adventure of Being a Man, *Hugh Black*, $1.50
Are There Too Many Churches in Our Town?, $1.25
Free Church Book of Common Prayer, $1.25
How to Teach Religion, *Betts*, $1.00
Book of Modern Prayers, *McComb*, $1.50
Beliefs of 700 Ministers, *Betts*, $1,00
Modern Pathfinders of Christianity, *Rowe*, $2.00
The Idea of God, *Beckwith*, $1.50
The Missionary Imperative, *Stanley Jones*, $2.00
Preaching on Church and Community Occasions, *O. S. Davis*, $2.50
Short Psychology of Religion, *Jordan*, $1.50
Varieties of Religious Experience, *Wm. James*, $2.00
The Son of Man, *Ludwig*, $1.00
Vision and Authority, *Oman*, $3.00
Religious Experience and Scientific Method, *Wieman*, $2.25
Religion and Rise of Capitalism, *Tawney*, $3.50
Reality, *Streeter*, $2.50
Frankness in Religion, *Hutcheon*, $2.50
Human Nature and Conduct, *Dewey*, $4.00
Life Eternal Here and Now, *Nairne*, $1.50
The Man Who Dared to Be God, *Norwood*, $2.50
Voices of the Great Creator, *Belden*, $1.50
Pilgrimage to Palestine, *Fosdick*, $2.50
Religious Certitude in Age of Science, *Dinsmore*, $1.50
Christianizing a Nation, *Jefferson*, $2.00
The Life of Christ, *R. J. Cambell*, $0.75
The Great Conjecture, *Kirkland*, $1.25

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